

The American Friend

Old Series
Vol. XXXIV. No. 13

MARCH 31, 1927

New Series
Vol. XV. No. 13

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TO FATHER OF PROHIBITION IN JAPAN

About eighty church leaders, social welfare and temperance workers, gathered recently at the National Y. M. C. A., Tokyo, to honor Mr. Kazutka Ito who was called the "father of prohibition in Japan" by the late Hon. Taro Ando, for many years the leader of the Japanese temperance and prohibition movement. The occasion was the fiftieth anniversary of Mr. Ito's signing the total abstinence pledge, and the meeting was arranged jointly by the National Temperance League, in which Mr. Ito has long been an active leader, and the Tokyo Temperance Society, of which he is now president. Mrs. Ito was present also to share the joy of the occasion with her husband. It was one of the first group of students at Sapporo Agricultural School who were led to Christianity and the principle of total abstinence by Dr. W. S. Clark, the first president, that Mr. Ito first became interested in the cause of temperance fifty years ago. As tokens of their esteem the Tokyo Temperance Society presented to Mr. Ito a beautiful ivory cane, and the National League is to have an oil portrait of him painted.

NEEDS TEACHERS INSTEAD OF SOLDIERS

Robert G. Bovile, Director of the World Association of Daily Vacation Bible Schools, writing of conditions in China as he found them during a recent visit, says that for the past ten years China has been in a condition of chronic wars, the outcome of personal rivalries between provincial war governors. But a new thing has emerged with a surprising suddenness. An army came up from the South, without any weather predictions, but with an idea and a program behind it. It had a carload of tracts, and you could have your choice of either the point of a bayonet or a tract. Tracts seemed the popular thing. Soldiers became missionaries and skillfully weakened the foe by distributing these before firing a shot. The message was: We represent national emancipation and race equality; we represent political rights for the people; we represent

economic rights for the peasants and workers. So effective were these Cantonese tracts that the Canton army marched 250 miles down the Yangtze river which is China's life and now controls all the provinces south of the river excepting that in which Shanghai is situated. One thing in China which heartens me, says this observer, is that the students of China are developing a new psychology. The motto of 28,000 of them is "China needs a million teachers instead of a million soldiers." Christian students in China form the bulk of this new army. They do not stop at blaming their rulers. Their reaction has been—the rulers have no money to support schools, well then, we will go out in our vacation and open vacation schools in the villages for young and old. And they have done it for the past eight years in fifteen of the eighteen provinces of old China.

THE NEW EVANGELISM AMONG CHURCHES

Laymen under the direction of their pastors are playing the main part in evangelism throughout the country, declared Dr. Charles L. Goodell, secretary of the Commission on Evangelism of the Federal Council of Churches in discussing the work of the various communions in the forthcoming edition of the Handbook of the Churches. "The old form of evangelism as represented by tents and tabernacle meetings has largely fallen into disuse," and "The spirit of evangelism was seldom more prevalent in the Church than now," he declares, adding, "The movement among men is specially significant." "The new movement is taking the form of pastoral and personal evangelism." Twenty-eight communions which have formed the Federal Council of Churches to do their cooperative work bring out "The Handbook of the Churches" every two or three years. Some of its most important features according to the editor, Dr. B. S. Winchester, secretary of the Commission of Christian Education, is a world-wide survey of the churches in action covering the work of the Christian churches on every continent. Matters of special interest to the churches such as prohibition, the fight against war, international relations, religious statistics, and social service, evangelism, and kindred subjects are dealt with by the authorities.

TO TIGHTEN THE PROHIBITION BLOCKADE

The American-French liquor smuggling treaty, following closely the lines of the original agreement with Great Britain, has been ratified by both countries. This virtually completes the program launched by Secretary of State Hughes, in an effort to break up rum row off the Atlantic Coast and tighten the prohibition blockade. France is the thirteenth country to enter formal treaty relations with the United States, designed primarily to curb liquor smuggling into the United States. No other treaties are now under negotiation. The other countries besides France and Great Britain which have ratified this treaty are Germany, Sweden, Norway, Denmark, Italy, Canada, Panama, The Netherlands, Mexico, Cuba and Spain. The treaty with Belgium has been signed but awaits ratification.

BETTER OBSERVANCE OF DRY LAW

All classes of enforcement agencies agree that the dry law is better observed now than at any time since the adoption of prohibition, and that bootleggers find it difficult to work up and maintain a market for their illicit goods. The truth is, that the rank and file of the people believe the Eighteenth Amendment will remain in the Constitution, and that it is the duty of all law-abiding citizens to observe and respect it as the law of the land. It is no longer considered smart to ignore the law, and he who does so receives the frowns rather than the plaudits of his friends. There is better observance of the dry law than there was a year ago, or two years ago, and observance promises to increase as the time goes on.

—American Issue.

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AMERICAN FRIENDS BOARD OF FOREIGN MISSIONS

101 South Eighth Street
RICHMOND, INDIANA

THE AMERICAN FRIEND

AUTHORIZED BY THE FIVE YEARS MEETING OF FRIENDS IN AMERICA

WALTER C. WOODWARD, Editor

Old Series
Vol. XXXIV. No. 13.

MARCH 31, 1927

New Series
Vol. XV. No. 13.

Entered as second-class matter, March 23, 1918, at the postoffice at Richmond, Indiana, under the Act of March 3, 1897.

EDITORIAL

An Open Door To Persecution

WE have given considerable attention in recent issues to the Society of Friends and the place it should be taking in the life of today. Some concern has been expressed lest we are becoming soft and complacent in the sunshine of the "era of good feeling" that has more or less enveloped the Quakers in the aftermath of war. We have questioned whether a little old-time persecution wouldn't be good for our souls.

If we are any judge of the times and the seasons, we are going to have ample opportunity from now on to give evidence of the stuff of which we are made, in the face of stern opposition. It is increasingly evident that the forces in our national life that stand for compulsion and conformity, that are committed to national ideals that rely finally upon war for their fulfillment, are determined upon a policy of rigid repression. Had any one prophesied early in 1927 that ten years later those who would go out to speak for world peace and human brotherhood would find the doors of our public institutions closed to them and their meetings suppressed or broken up by professedly patriotic organizations, he would have been hailed as a harmless sort of humorist. Yet this is exactly what has come to pass as the outgrowth of a war waged for freedom!

There is doubtless not a prominent spokesman for peace in the country that is not persistently trailed and hounded by these self-appointed guardians of the public safety. If they would seek to break up a meeting for so eminent a Christian leader as Dr. S. Parkes Cadman, and if they so freely denounce as dangerous so noble a benefactor as Jane Addams, before whom would they hesitate? We have learned from recent experience how pernicious and flagrantly false stories are hurried along through subterranean channels and irresponsible whispering galleries for the purpose of discrediting high minded citizens and preventing their getting a hearing.

This situation is going to become increasingly intolerable to free minded people. The question has become the fundamental one of free speech, guaranteed by the Constitution. This is more than a political issue, however. To Friends with their central conception of the inviolable rights of free personality and free conscience, it is fundamentally a spiritual issue. If true to our principles we cannot think of yielding to the popular clamor for suppression.

It is no easy road that is before us if we are to prove worthy of the cause that is thrust upon us. There will be misunderstanding, criticism, contempt and even perse-

cution, as our lot. It is an attractive road, nevertheless. First, because we will be standing true to our convictions and not bowing to the winds of expediency. Second, we will be holding up the hands of many brave souls outside our own group who need our spiritual sympathy and support in their times of trial. Third, we will be rendering the highest service to our country, whose fine ideals are being compromised.

We covet for the Society of Friends such vigorous championship of our free national ideals that it may become the spear-point of opposition to this general attack on the principles of good will, and of peace by friendship rather than by armed force, and the attack upon the principle of free speech. This is our place by heritage and we trust it is our place by present day conviction and courage.

A Practical Problem in National Defense

NOT long ago a tearful and dramatic scene was enacted in a courtroom in Richmond. A young man hardly more than a boy had just listened to the verdict of a jury which sentenced him to the state penitentiary for life. Quite a demonstration of sympathy followed in which it was said that some of the jurymen wept, explaining to the convicted youth that they had to do their duty. What had brought the latter to such a tragic fate? Some time previously he had procured a pistol, and going to the home of his sweetheart, had shot down and killed her father in a fit of passion.

No doubt the tears of human sympathy shed by the jurymen were commendable, but how futile were they! It was indeed a cause for sorrow to behold a youth cut off from active life on its very threshold and doomed to gray existence behind prison walls. But the tears of concern came too late to save him or the father of the girl whom he professed to love. The jurymen said they had to do their duty. But had they done it—and had citizens generally? Aside from some of the deeper moral problems involved, has society done its duty so long as it allows the practically free traffic in the sale of concealable weapons? It is almost incomprehensible why nothing is seriously done to prevent this orgy of death at the source. Perhaps nine-tenths of the wholesale murders that disgrace this country would be eliminated if it were made impossible for people to secure small firearms. We do not allow the indiscriminate sale of poison, and how soon the community is up in arms if quarantine regulations are broken during an epidemic! Yet a veritable epidemic of shooting and killing is continuous

and the most that we seem willing to do about it is to send the offender off to prison after the tragedy has been enacted. Why do we tolerate this evil?

The National Crime Commission submitted to the governors of the states whose legislatures were in recent session, proposed uniform legislation to meet this deplorable situation. The suggested law probably made little headway, having nothing behind it but the public welfare and the conservation of human life, as against the

influence of private interests and the stratagems of politicians. The mere fact of the proposal is itself hopeful, however. What a fine field for constructive work here, for our defense societies and security leagues! This country is in infinitely greater danger from irresponsible "gun-toters" than it is from Russian communists who are declared to be masquerading among us. Can't we all unite on such a practicable program of defense?

The Truth of the Incredible

BY E. MERRILL ROOT

IF Christ visited us tomorrow and turned stones into bread, we would call it a miracle. But we do not call it a miracle when in every wheat-field God turns stones into bread.

We do not marvel enough at the miracle of the world. Christ called the universe a house of many mansions: he gave us a sense of rooms not dreamed of in our philosophy; of magic case-ments opening on perilous seas in fairy-lands that are *not* forlorn. He gave us the same haunting sense of infinite perspective that Shakespeare gave when he called the body "This muddy vesture of decay;" or Blake when he spoke of the eye

"Which was born in a night to perish in a night

While the soul slept in beams of light."

Christ was not satisfied with the tiny though brimming cup of the mind: he suggested the ocean in which the cup was dipped. He asked, "Is not the life more than meat, and the body than raiment?" And we may apply his words not only to the individual but also to the universe. He was not content with phenomena—with the obvious olive-trees and lilies and sparrows and donkeys and men—which are the visible vesture of the universe; he implied in every saying the might and miracle, the power and the glory, that lie within and yet beyond phenomena. That is why his sayings haunt us and bloom in the meadows of our minds like immortal flowers, or ring like supernatural echoes that do not fade toward silence but ring clearer with every iteration. In the words of Christ we hear all the trumpets of eternity clearly blowing.

But we, unlike Christ, are today ashamed of our clouds of glory; we mistrust the splendor and the dream by which alone we can interpret that poem, the world. To our philosophers (whether Marx or Mencken) the world is a mill, a prison, or a barracks. Life walks the goose-step of necessity. Life is a donkey in the treadmill of circumstance and matter. We express our defeated spirits in philosophies of determinism—economic or psychological. We ridicule Calvin in precept and canonize him in practice. Our iron-age apostle, Darwin, translates the dogma of election into the dogma of natural selection. Our iron-age philosopher, Mr. Mencken, translates the dogma of predestination into the dogma of life's fixed utility. We make realism, rationality, determinism, etc., terms of praise; we make romance, free-will, faith, etc., synonyms of censure.

We have disregarded the great warning of Blake:

"We are led to believe a lie

When we see *with* not *through* the eye."

We mount the pedestrian donkey, Science, so useful to carry men or bricks on the errands of daily business, and suppose that it can carry us farther than the Pleiades and closer than breath.

The great mystics, however, are not so dogmatic. The great mystics are the great sceptics of sense and outward things: they really have that urbane scepticism which Mr. Mencken preaches with so brilliant a fury of prejudice. They know that to reach Truth, one needs the unicorn of imagination.

Our great need today is mysticism. We are blind to the extended miracle called the world. We are the man whom Christ

healed: Christ has touched our eyes for the first time, and we see men "as trees walking," and the lilies of the fields as cobwebs lying. But we need that further touch which shall fully open our eyes to the wonder of the world.

Only one thing is more wonderful than the world: men's blindness to the world. We do not marvel that fish or earth-worms take the world as an edible or devouring matter-of-course; but we do wonder (or should wonder) that men can see the burning bush called sunset and not realize that God is in the flame. We do not wonder that donkeys munch their hay with a prosaic solemnity; but we do wonder (or should wonder) that men can watch flames, those fettered children of the sun waking from dungeoned centuries, as something with which merely to cook a pancake or as something against which merely to insure barns! It is marvellous that in this world there are men who can bid us call a spade a spade. For should not the dullest know that a spade is not a mere blunt prosaic instrument? That a spade softens the earth for roses, and shovels lumps of coal whence birds of fire break and flutter their orange wings, and hollows a sad little grave for a boy's pet dog? We should be truer to fact if we called a spade a flaming sword! In the same dull fashion, men say that they "like Spring," without admitting the miracle of the leaves that swim up the sap of trees like small-green trout. We are stupid children who have read the fairy-tale of the world by rote, till it is (in our terrible platitude) "an old story."

We men are like fish in a lake. Fish move about in the single mansion of their piscatorial senses, utterly blind to the other mansions of God—the vagrant air, the flagrant sun, the silver bangles of moon and stars, the melancholy levels of the prairie, the fantastic rockets of the trees. The daily worms that fall into their lake, the rush and panic of escape from enemies, the obvious medium of the water—these, to them, are the universe. The air is as incredible medium of life to them as the ether is an incredible medium of life to us. To them the lilies of the field, or Solomon in all his glory, or a collie dog, are fabulous as unicorns. The grasshopper is as legendary as a Leprecaun. Cabbages are as fantastic as angels. Indeed, we are all, even the most divinely sceptical mystics, to some extent mere dogmatic fish, unable even by the extreme extravagance of imagination to conceive the many mansions of the providences of God. We make our mere lake the limit of the universe. What lies above mere water and worms we call "supernatural," whereas we should perhaps call our own fraction of life "subnatural." Even Whitman seems to lack daring and insight when he beautifully says, "To die is different from what men expect—and luckier." Even Shelley fails to express the inexpressible when with sublime audacity he calls life "a dome of many-colored glass" that "stains the white radiance of eternity." Our most daring metaphors are children's rockets that seek the stars of God. We swim about in the world like carp in Eden.

There comes upon the soul moments when it feels, in truth, "blank misgivings of a creature moving about in worlds not

realized." There are moments when we feel the certainty that the body-prisoned spirit can see but little of Truth through the crevices and key-holes of the five senses. There are senses beyond our senses, sight to which our sight is the vision of an oak-tree, hearing to which our finest hearing is the obtuseness of a stone. We who catch the vibration of how few colors... to whom the rush of the universe is silence...who cannot feel (and live) the truth of ice or fire...who have risen above the mansion of water, but cannot transcend (and live) the mansion of the air...what do we know of Truth? How can we justify dogmatic faith in our little senses and reason when they say that the lives we know are the limit of the possibilities of life? Why, all the cherubim and the angels may be watching us at every moment from some fourth (or seventh) dimension as incredible to us as Shelley's "Ode to the West Wind" is to the mind of a fish! The most extreme audacity of the imagination cannot touch the starry extravagance of Truth!

The universe is not less than our "dreams," but more than our "facts." Doubt has not yet begun to realize the incredibility of truth. Faith has not yet realized how credible is the extremity of extravagance. No dream of man's has yet been insane enough to reach sanity, unreal enough to touch reality, miraculous enough to attain fact. Tertullian was not dogmatic in blind faith, but merely sceptical of our pitiful certainties of sense, when he wrote: "*Credo quia impossibile.*" Indeed, since what is believed today will become progressively inadequate, it is not merely common sense but uncommon sense to say, "I believe a thing because it is incredible." The incredible is always true. Faith is not founded on credulity or prejudice or desire—it is founded on reason. We mystics smile at the pitiful credulity of the so-called sceptics—who doubt the soul, and accept the senses; who are uncertain of God and certain of electrons; who praise experiment and experience as modes of certainty, yet are sure they know all about death—which they have not experienced! What such sceptics need is a higher scepticism.

It does not take faith to remove Mr. Mencken: it takes only a little urbane doubt.

And, positively speaking, faith is the only rationality. Eye hath not seen, ear hath not heard, the utmost reach of reason hath not conceived, the many Mansions of the providences of God! Richmond, Indiana.

China and Its Contending Parties

BY JOHN HARTE

In view of the epochal events in progress in China upon which the attention of the world is focussed, we have felt it would be a service to Friends to give them a little of the political background of those events. In our issue of February 24, John Harte outlined for us the principles of the Cantonese party. In the following article he reviews the three other important parties in China.

—EDITOR.

AMERICAN advertisers are not the only people who have "discovered" that there is strength in a short and easily remembered phrase, and in China each of the great parties are known under a distinctive and easily remembered title: The Country Pacifying Army (The Ankuonsion), the People's Party (The Kuomintang), and the People's Army (Kuominchun). The fourth important party, that of Wu Pei-fu, was at one time known as the Chihli Party, but Wu Pei-fu is at present so numerically weak that his party has been disbanded, and he now controls only a small army. The Ankuonsion is the party of the north; the Kuomintang we have dealt with in our last article; the Kuominchun is the party of the so-called Christian General, and the army of Wu Pei-fu is at present situated in Honan Province.

The Ankuonsion is under the efficient leadership of Chang Tso-lin, Manchurian Dictator; and this party has been greatly

strengthened in recent days by an alliance of the following generals with Chang Tso-lin:—Chang Hsuen-liang, his eldest son; Chang Tsung-Chang, of Shantung Province, directly north of, and adjoining Kiangsu Province, and Marshal Sun Chuan-fang, of Kiangsu Province, in which is situated Shanghai.

The leader of this northern alliance, Chang Tso-lin, was at one time a bandit, and owes his rise to power to co-operation with Japan in the Russo-Japanese war. He has not always been successful in his attempt to administer the north, and in his war with Wu Pei-fu, 1922-24, he was defeated from Peking, and forced to retreat to his province of Manchuria. After this defeat Chang Tso-lin declared Manchuria to be a state independent of China, and his administration of this Province has been very successful. In 1925 he defeated Wu Pei-fu, and again emerged from his own Province to recapture Peking.

Chang Tsung-Chang, of Shantung Province, is the ruler of one of the richest and most densely populated provinces in China.

Marshal Sun Chuan-fang, of Kiangsu Province, was at one time ruler of five provinces, Anhui, Chekiang, Fukien, Kiangsi, and Kiangsu. Indeed it was as recent as May 29, 1926, that he declared these five provinces to be an independent state. Now, however, following the Cantonese victory at Hangchow, February 16, Sun Chuan-fang has retired into private life—an utterly defeated general.

Although Tsung-Chang and Chuan-fang were allied under the Manchurian Dictator both of these rulers were very bitter to one another, and this fact should be remembered to appreciate fully the debacle of the northern opposition to the Cantonese troops south of Shanghai.

Young Chang (Chang Tso-lin's eldest son—Chang Hsuen-liang) is at present in command of the administration at Peking.

The Kuominchun is the party of Feng Yu-hsiang, once known to the world as the Christian general(?). When a young man Feng Yu-hsiang was a subordinate in the army of Wu Pei-fu, and when Wu defeated Chang Tso-lin from Peking, in the war of 1922-24, Feng increased in influence and authority. In the Fall of 1924, (October 23rd to be precise), Feng Yu-hsiang deserted Wu Pei-fu in the latter's campaign against Chang Tso-lin, and took control of Peking, thus causing Wu's defeat on the Manchurian front. For eighteen months Feng Yu-hsiang remained as ruler of Central China, with the national capital in his hands, until in May 1926 his one time superior Wu Pei-fu returned, with his late enemy, Chang-Tso-lin, and these two recaptured Peking, forcing Feng Yu-hsiang into the northwestern provinces of Shensi, Kansu, and part of Mongolia. For the past twelve months Feng Yu-hsiang has been an interested spectator of occurrences in China, and has busied himself in the reorganization and reequipment of his army with Russian assistance.

After his defeat from Peking, and after he had retired into the northwest, Feng Yu-hsiang made an extended visit to Russia, and it is now reported that he has been converted to Soviet thought. In this connection it should be noted that his son and daughter are at this time students at the Sun Yat-Sen University in Moscow, which is presided over by Karl Radek, one time Soviet ambassador to Germany. Under Soviet influence Feng Yu-hsiang has increasingly leaned toward the Cantonese in his sympathies, and it is probable that in the Spring of this year he will emerge from the northwest, and join forces with the Cantonese against the Ankuonsion. Chang Tso-lin's recent advance southwards through Honan Province to attack Hankow, and to turn the Cantonese left flank may hasten this decision.

Wu Pei-fu is one of the most interesting men in China, perhaps, indeed, the most interesting. He is a well educated man, and has military genius, and but for the traitorous action of his subordinate, Feng Yu-hsiang, in the Fall of 1924, would undoubtedly command an important position to-day. In 1920 he co-operated with Chang Tso-lin in expelling Tuan Chi-jui from Peking, whose party was selling China to the Japanese. In 1922 to 1924 he fought Chang Tso-lin, his late ally, and forced him from Peking northwards to his province of Manchuria. Then, as stated already in this article, he returned with Chang Tso-lin in

1926 to recapture Peking from Feng Yu-hsiang who had deserted him in the Manchurian campaign. We have, therefore, the spectacle of Wu Pei-fu being allied with Chang Tso-ling in 1920, of being at war with him from 1922-24, and of again co-operating with him in 1926. Ever since the disastrous Manchurian expedition of 1924 Wu Pei-fu has been steadily losing power and prestige, and his defeat at Cantonese hands was in a large measure

due to his inability to control his troops. But despite these past misfortunes Wu Pei-fu remains a clever man, and a power to be reckoned with. It is for nothing that Chang Tso-ling has in recent days repeatedly solicited his co-operation with the Northern forces against the South. But Wu Pei-fu remains adamant for the present. It is believed that his sympathies are towards the South.

Evangelizing Unreached Classes

BY GURNEY BINFORD

The hitherto unreached classes are the untouched masses outside the great cities. It is variously estimated that from 60% to 80% of the population of Japan lives in the smaller towns and villages. The word "evangelize" has come to be used in such an all-inclusive way that it may mean anything in general and nothing very particular. The "Kyoka Undo" undertaken by the Japan Christian Council, has been described as a movement for the spread of information about Christianity. That there is need for the spread of information cannot be questioned. To my mind evangelization means more than spreading information. I regard it to mean so presenting Christian truth that it shall result in the hearers accepting the truth and making it the vital part of their life and conduct. The masses have not yet been so reached.

The everyday affairs of the lives of the women in the homes, the farmers, the laborers, the merchants and the fishermen are not decided by information gotten from reading, but by old customs and superstitions as to days, seasons, directions and such; so we can't expect too much from newspaper evangelism and literature. These can and do spread information, but it takes the personal touch to bring faith into action. I answer the problem of my subject with the statement that the way to evangelize the hitherto unreached classes is to live near enough to touch them. By living near enough I mean not only geographically but socially.

As specific examples of my meaning many incidents and experiences which have come under my observation come to mind. A Christian Judge and his wife of the highest Christian character lived a lonely life in a small town with no Christian fellowship—church or Sunday-school—but they prepared the town for the coming of a missionary couple. The son of a servant in the court-house came to the missionary's Bible Class to learn the truth which made the judge a man different from other judges. At the New Year's time this young man and a friend or two organized in his own village of about 30 houses a religion investigation society. This resulted in opening in his home a Sunday-school, which has been kept up for three years

without the missionaries taking responsibility for it.

One of this group of young men found in a larger town farther away a hopelessly palsied boy of 18 years. This boy was led to be thankful for even an afflicted body. After observing our Sunday-schools he began to gather the neighbor children into his own home. When they found him trying to teach "Jesus loves me" to the tune of "Jesus Tender Shepherd" they took pity on him and as often as they could went to help him. Now there is a regular weekly children's meeting in that home and a good inquirer's class of from 10 to 15 grown people studying the Bible.

In one of the Sunday-schools of our own town the poorest little girl was the daughter of a blind "amma." She took sick, and the Sunday-school supplied her with simple food that she wanted in the last days of her life. At the time of her funeral they sent a box of oranges. This made it possible for the spirit of the departing little girl to give presents to her little friends. Months afterward we heard that the story went all over town about how the Christian Sunday-school comforted a sick little girl and gave consolation to the family that was so poor it could not get a Buddhist priest to conduct the funeral.

Twenty years or more ago a normal school student became a Christian. He prospered as a teacher and in ten years became a Primary School Principal. But not till within the past four years since the missionaries have come near enough for him to have Christian fellowship has he dared to put into practice his concern for economic, hygienic, social and educational improvements in the rural communities where he lives and works. One of the many economic problems in which he is interested is the keeping of chickens and the production of eggs which the government is encouraging in order that the demand for eggs may be met by home product. When the judge left here he gave us the hens which they had been keeping. I got interested in the economic production of eggs and am now taking an American poultry magazine and the Primary School principal is through it finding many helpful suggestions. However, he testifies from

his own experience and observation that no amount of social organization and improvement can save rural Japan. What is needed is a spiritual reformation such as only Christianity can give. He is careful never to take advantage of his position to propagate his faith, but the number grows who come to him privately to inquire of the faith which makes him different from other teachers. He thinks that within ten years from the time he began his present efforts it will be possible to preach the Christian gospel freely and effectively in his district. These and many other incidents which I could give point to the fact that living in and with a community puts us within reach of the unreached classes.

The itinerant roadside gospel preacher, the house-to-house tract distributor, and the newspaper evangelist have sown much seed which lies dormant in many a home in Japan. I am constantly hearing such statements as this "Here is a tract that was left in my home three years ago and I am carefully preserving it." "A foreigner came through our town five years ago and preached by the roadside." "In Tokyo I dropped into Gospel Hall and heard about a way of salvation." "I have a New Testament which my father bought as a curiosity in Tokyo 40 years ago; it surely must mean something for one now." Such statements are heard when one is invited into a rural home by someone who has been awakened and wishes his neighbors to hear.

If evangelization is getting results in lives, seed sowing is not evangelization but only the first step in it. The fact that much seed has been sown already makes the carrying out of the work to fruitage all the more important at the present time in Japan. The thing needed is the living example of the really Christian spirit of neighborliness and helpfulness. When that is shown we will hear such as "I do not know whether what he teaches is true or not, but one thing is sure, his neighborly kindness in times of need and sorrow is something different from anything we've seen before." And we'll hear a different voice too, like this, "You'd better be careful of his temperance movement, he

doesn't care anything about the evils you suffer from drunkenness; it's only a bait to get you into Christianity." Either kind of criticism is an awakener and opener of the way to the hearts of the people.

To arouse a religious interest needs but the asking of the question "What spiritual improvements have been made in Japan that will compare with the railway, the electric light, the bicycle, the motor-bus, the radio etc., which are affecting the daily life in almost every home?" The conditions are ripe for spiritual awakening. The way to evangelize the hitherto unreached classes is to get near enough to them to touch them with a Christian life that will awaken an interest in "a better way" spiritually.

I cannot close this paper without referring to one other question affecting the work of the missionary. In the past few years there has been an especial emphasis placed upon the facts of national pride and race prejudice. Any group of missionaries and Japanese Christian workers will without discussion at once agree that in Christian work there should be no distinction on account of nationality or race. As a matter of fact however there are such distinctions both consciously and unconsciously. When we as missionaries honestly analyze our feelings and motives we may find enough of national and racial prejudice to shock ourselves. In the face of such facts what are we to do? We profess that we have come here to preach Christ; that is our highest ideal. The people, to whom we come, long for the non-race-distinction ideal. This is the ideal set in the last great command of our Master. I can see no other answer to the situation than that we ourselves cultivate our highest ideals. The world will never be evangelized to Christ if it is not evangelized internationally and inter-racially. If we find that our motives have been as pure as our ideals, and that we have tried to enforce our evangelistic appeal by national pride or by a superiority complex the discovery should not mean to us failure but the opening of a door to repentance from the past and entering into a period of evangelization which will surpass anything yet known. In that greater evangelism the missionary is not the dominant element but the essential element without which Christian evangelism is a failure. When Christ in the lives of his followers rises above national, racial and social separations then will the "hitherto unreached classes" be reached with a new hope that will bind the world together as one in the One Savior of the world.

GLADIOLUS

Now is the time to order your "Choice Glads." Planting time will soon be here. You may select your varieties from my descriptive price list or buy a collection. My Selection No. 2 of 12 bulbs for \$2.50 valued at \$3.25 will give you a wonderful bed. Other selections at different prices. List on request. WILLIAM E. BERRY, Choice Glads, Oskaloosa, Iowa.

OUR INDIAN CHRISTIAN ENDEAVORERS

Shower of Easter Greetings Here Suggested for Children In Sanitarium

About two miles out in the country, near the city of Shawnee, Oklahoma, are some large brick buildings which form a part of the Shawnee Sanitarium for Indian boys and girls, carried on by the United States Government close to the place where Friends Shawnee Mission stood for many years until it was burned down last summer. The old Mission Meetinghouse is still standing and has been bought back by the Associated Committee on Indian Affairs so that we may use it again as a Mission center. Soon after the Friends Shawnee Mission was started, nearly fifty years ago, the United States Government opened up a school for Indian boys and girls close by. The school was finally closed and the buildings have now been turned into a sanitarium for Indian children whose ages range from five or six years to sixteen or eighteen. Many of the boys and girls who come to the sanitarium have tuberculosis.

Because so few of the Indians have ever had any experience in a hospital, it is often hard to persuade them to come to the sanitarium and when they do come they are usually frightened and lonely at first. But they soon get acquainted with the other boys and girls, and learn to appreciate the clean, white beds, the good meals, and the fine care they receive at the sanitarium. Those who are well enough are allowed to spend part of each day in the great yard surrounding the buildings, talking with each other and playing quiet games.

Every Wednesday afternoon Philip and Susie Frazier, our Friends Indian missionaries from the Kickapoo Mission, drive over to the sanitarium. Susie Frazier gathers the small boys and girls around her, about twenty of them altogether, for what we might call a Junior Christian Endeavor meeting. She tells them a Bible story, they sing some songs together, and repeat Bible verses which they are learning by heart. Then each one works on the scrapbook which he is making and after that there is time for quiet games and marching. In the evening the older boys and girls have their Christian Endeavor meeting. There are about forty of them and they are learning to take quite a little responsibility in leading their meetings and taking part in them.

We are wondering if the Junior and intermediate departments in our Bible schools would like to send a shower of postcards to these Indian boys and girls in the new Friends Christian Endeavor societies of the Shawnee Sanitarium. If each of these little sick people were to receive an Easter greeting from some other

boy or girl in a Friends Sunday-school or Christian Endeavor Society somewhere in the United States, it would help wonderfully to make Easter a happy time for them. We are printing a list of the names of the children at the sanitarium. Perhaps each boy and girl in your class or department at Sunday-school would choose one of the Indian children to whom to send a greeting card. They should all be addressed, Shawnee Indian Sanitarium, Shawnee, Oklahoma. These are the children's names:

Juniors at Shawnee Sanitarium: Joe Brown, Vernon Peguano, Katherine Manior, Ramond Haijo, Martha Tiger, Cody Mack, Naomi Wise, Carrie Mack, Ramona Mack, Cornelia Mack, Cecil McGirt, Serena Crowchief, Carrie Pershico, Samuel Morris, Alice Morris, Nancy Waker, Agnes Hoan, Charlie Haijo, Rufus Jeams, Juanita Longhorn, Lillie Mae Stanley, Lewis Buffalohorn, Johnnie Stanley, Cora Mack.

Senior Christian Endeavor Group: Silas Amos, Elsie Sam, Bert Brown, Delphine Ceasar, John Chicken Hawk, Ward Coachman, Gertie Ridingin, Carmel Brown, Ella Canoe, Lucille Shunatona, Oscar Chicken Hawk, Nellie Tonepahote, Archie Black Owl, Katie Sam, Clifford Peat, Ida Sloat, Grace Smith, Alma Crisp, Daisy Walker, Justice Eves, Harriett Wise, Julia Wise, Florence Gibson, Edward Harvey, Lila McClellan, Josephine Davis, Mae Whitehorn, Alvin Falls, Anna Falls, Thomas Wright, Oliver Maskeet, Cecil Murdock, Julia White, Alice Factor, George Williams, Abel Williamson, John Wolfe, Stacy Mathews, Daisy Perdasofpy.

There are two other sick Indian girls in different sanitariums who would appreciate a shower of cards or letters. Nora Rusk is an Osage Indian girl about 13 years old, in a sanitarium at Oklahoma City, and is very ill with tuberculosis. She came from Hominy, Oklahoma, where she had been a regular attendee at our Osage Mission Sunday-school there before her sickness, winning a gold Cross and Crown pin for attending every Sunday for a year. Although her sister is a Catholic, she declares she wants to be a Friend, and wrote to Arthur and Nettie Hadley, our missionaries at the Osage Mission, asking them to subscribe to the Penn Weekly for her.

The other girl is Hattie Abbott, a member of the same Osage Indian Sunday-school, who is in another sanitarium in Oklahoma City. She is 18 years old, and is the daughter of John Abbott, one of the leading Osage men, who usually goes to Washington with every Osage delegation which visits Congress. Although she is doing well, she gets very lonely. Both girls would be made happy by a surprise shower of Easter greetings.

Nora Rusk may be addressed, % Dr. Morman's Farm Sanitarium, Oklahoma City, Oklahoma; and Hattie Abbott's is 4320 Northwestern Avenue, Oklahoma.

TREND IN AMERICAN RELIGIOUS LIFE

S. Parkes Cadman Discusses Modern Tendencies in Church Circles and in Public Opinion

One who surveys present tendencies in American religious life can hardly doubt that there are important trends now which are bound to make themselves felt powerfully in years to come. Without presuming to survey these tendencies in any completeness, one can readily point out three.

In the first place, the American churches are going to grapple courageously with great social and international questions. The day is past when any realm of our economic, industrial, social, political or international life will be regarded as outside the sphere of responsibility of the churches. All over the country, prophetic voices are declaring from the pulpit and in ecclesiastical assemblies that the organized group life of society is to be less subject to the rule of Christ than the life of the individual.

When, however, the churches attempt to make their influence felt in moulding public opinion on great public issues, they discover that, if they are to do anything effective, they must act far more unitedly than has hitherto been the case. The realization of this fact has led to a second notable trend in American religious life, namely the progress of cooperation among the churches. Few things are more noteworthy in the history of American Christianity during the last two decades.

The growing recognition of the usefulness of the Federal Council means that the American churches are definitely committed to a policy of cooperation. Whether this will, in time, lead to a united church, such as has already come into being in Canada, one can hardly prophesy, but there can be no doubt that the present interdenominational activities are bringing about a new spirit of unity and a greater consciousness of the power a united church can have.

The rising tide of interest on the part of the churches in world peace is perhaps the most notable evidence of the way in which the religious forces are moving unitedly forward in the face of new responsibilities. It is the judgment of close observers of the political situation that no single factor has counted for more in the final decision of the United States Government to enter the World Court than the persistent and united activity of the churches in behalf of this step.

There is a new consciousness abroad that Protestantism has too easily surrendered to the State in the decision as to great questions which, while in one sense political, are at bottom profoundly moral. The divided state of Protestantism has been especially responsible for its having so nearly abdicated the field in the past. The knitting up of our isolated forces into something like

a unified whole will mean much in regaining a moral autonomy for the churches in all ranges of human activity.

The third tendency in America today is a returning emphasis on the inner life. There has been altogether too much of a tendency to rely upon legislation or political measures for securing advance toward a better human life. We have learned now, if we never knew before, that it is impossible to get golden conduct out of leaden motives.

FRIENDS HIGH SCHOOL OF HOBART, TASMANIA

This school was established in 1887. The situation is a fine and open one in one of the suburbs of the city with views of mountain and river. Since 1923 the care of the school has been under a Board of Governors appointed by the Australian General Meeting.

When we remember the militaristic tendencies in Australia, the child conscription in force there for many years, the difficulties connected with bringing up young people with the finest religious and moral ideals, it may be seen that this school is fulfilling a great service. Old scholars are holding posts of prominence throughout Australia. The school is free from state control. Above all it stands for the development of Christian character.

The number of scholars is steadily increasing, the last reports showing an enrollment of 342 pupils. The present limit of accommodation for boarders is 50.

The needs of the school are great. To illustrate, when my wife and I were last in Tasmania the kitchen had no opening window in it. At present there is a very poor chemical laboratory and no other provision for science teaching. Botany and physiology have to be taught in a dark and unsuitable room. There is no physics laboratory nor are there other rooms available for other departments of education such as modern needs demand. The boarding-house works under very difficult conditions. There are no sick rooms for boys and girls. There are not sufficient bed-rooms for the resident staff and no guests' rooms. The dining-hall is small and dark. The late Dr. Hodgkin, of England, left 500 pounds to start a fund for the purpose of a new dining-room.

William Cooper, known and beloved in America and England, is chairman of the Board of Governors. I am acquainted with all of the members of this Board. They constitute a most efficient group. The headmaster is Ernest E. Unwin, M. Sc., a widely-known educator in England. The Governors of the Friends High School appeal for 20,000 pounds. Every penny applied to their use will be of great value to the cause of the Friends of Tasmania, who are nobly doing all they can out of their limited resources and who now appeal to their brethren in the United States. Contributions should be sent to William Cooper, Chairman, Chetwynd Killara, New South Wales, Australia.

WM. C. ALLEN.

VITAL PROBLEMS FOR CONSIDERATION

Announce Third Young Friends Eastern Conference to be Held at Guilford College

"Quaker Youth and Problems of Today" will be the theme of the Third Young Friends Eastern Conference which is to be held this year at Guilford College, North Carolina, August 8-15. The following suggest some of the problems to be considered: the relationship of Religion and Science, Race Relations, Peace Problems, Industrial Problems, and the mission of Quakerism and its relationships with other religious bodies.

The first Young Friends Eastern Conference was held four years ago at Westtown School and the second Conference two years ago at George School—both places near Philadelphia. It is intended that this Conference which grew out of a concern four years ago that Young Friends of the Atlantic seaboard states have opportunity to get acquainted with one another and consider together common problems and challenges, be continued biennially. However instead of continuing to hold it near Philadelphia, which is a central place, it was thought best to take it occasionally toward the extremities of the territory so that a greater number of Young Friends might find it possible to attend. This year therefore it is going south to Guilford College, with the hope that at some later year it may be taken north, perhaps to New England.

The Young Friends Eastern Conference is in no way a competitor of the General Conference sponsored by the Five Years Meeting Young Friends and a very fine plan of cooperation has been arranged whereby on the years that the Eastern Conference is held the General Conference will be held farther west than on the alternate years. This year the General Conference will be held at Oskaloosa, Iowa, thus better serving Young Friends of the west and middle west, while the Eastern Conference will serve many of those in the east who will not be able to go so far. Next year it is understood that the General Conference may be held farther east so as to better accommodate Eastern Young Friends.

The Eastern Conference is sponsored by the Young Friends of the following ten Yearly Meetings on the Atlantic seaboard: North Carolina (F. Y. M.), North Carolina (conservative), Baltimore (F. Y. M.), Baltimore (F. G. C.), Philadelphia (F. G. C.), Philadelphia (orthodox), New York (F. Y. M.), New York (F. G. C.), New England (F. Y. M.), and Genesee (F. G. C.).

Although not sharing in the management the following smaller groups, because they are within the geographical limits of the Eastern Conference or are separated in some way from the larger Five Years Meet-

(Continued on page 232)

Service Committee Sketches

VII—AUSTRIA

Throughout the whole war Vienna had little food, resistance was lowered, disease took great numbers. Children failed to grow. Theirs was a tragedy of a country with "no toddlers." Children of three and four years were carried in arms. 95% of the well children were emaciated. Practically every child under two was rickety. There was no milk for children over one year. No butter at all and a very irregular supply of sugar. Scurvy epidemics were in hospitals, schools and convents. Which is even more tragic, 95% were broken in spirit as well as body. Even if money was available, food was unattainable. On December 19, 1919, the official weekly rations in Vienna were,—meat, one ounce; milk, one and one-tenth pints; bread, two pounds; coal, 7 kilos, about a basin full). A loaf of bread cost one day's income. During the year 1919, eight thousand children were found to be criminals. Is it surprising that 80% of this juvenile crime consisted of theft of food, fuel or money to buy them? Here was a population of two million whose industries were those of luxury trades, with 100 factories idle because of no coal, the Krone worth 22 cents, reduced to one-tenth of one cent. Inadequate clothing—paper was used to wrap babies in and potato sacks for little children's clothes. Undersized, palid and wasted boys and girls, all invalids in one way or another. These are the facts which Austria faced in 1919, 1920, seven years ago.

FRIENDS RELIEF EFFORTS

The Friends work began in May 1919. A little group of investigators found the people bewildered and in despair,—ignorant of any guilt in the cause of the war or why they were regarded by the greater part of the world as an accursed race. The funds of the Quakers were small but the spiritual aid and the friendly hand might be limitless. The work was inaugurated in this hope.

First aid was given to children too young to be supplied by Mr. Hoover's School Lunch Relief Work. 240 cows were secured which supplied milk to children's hospitals. The city cooperated with the mission and gave free grazing farms. This milk was distributed through infant welfare centers in 21 districts, to children from one to three years. In these depots Friends established food centers where food could be bought.

The Friends Unit appropriated five thousand dollars for seed potatoes, reselling them to farmers early in 1920. Efforts to re-establish industries and to find work through arts and crafts were made. Books and materials were supplied for professors. Clothing in great quantities was distributed. Food kitchens furnished one hot meal a day. In a population of 900, only four horses were found to help agricultural work.

Between April 1922 and February 1923, 1,128 cows were secured and placed by the Mission. Fourteen thousand were thus able to secure a daily ration of milk. 427 tubercular children were cared for by the Mission.

The once great city of Vienna, with all the richest portions of the former empire gone into the hands of the hostile states, is now the capital of a country too small and too poor under normal conditions to support a city one-fourth its present size. The breaking up of the empire caused a collapse of industry, with a resulting loss of purchasing power. Raw material and coal are scarce and living costs have increased sixty times.

Dr. Ferriere of the Swiss Red Cross wrote, "The political and moral effect of knowing that their former enemies had sent them food is enormous. The people are starving morally." The Manchester *Guardian* wrote, "The Mission is softening the bitterness of defeat and the hardness of their suffering." A recent personal letter this 1927 tells of a heaviness we Americans know not of: "Such a loneliness, such an uneasy feeling at home. All seems so slow, so helpless, so sad. I would wish to be able to make them feel all the strength I feel to be in America. It would do such good to us all. I would like my children to be so happy, so secure as your children in America are."

The activities of the Friends Goodwill Center are many,—the immediate relief is dealing with that heaviness, that need of cooperation with the world which will again put heart into this loving, naturally social and music loving people.

The Foreign Service work carried on in the Goodwill centers has been carried on jointly with the Council for International Service, the organization representing the London and Dublin Yearly Meetings of Friends.

THE VIENNA HOSTEL

A few blocks from the "Stephan Dom" on the fourth floor of a former palace, at 16 Singerstrasse, the Friends have a whole floor surrounding an open court. There are large spacious offices and club rooms. An iron railed balcony runs along one side and leads to the breakfast room. At breakfast, the only meal aside from tea served in the Hostel, there are opportunities to meet with Friends and travellers from all over, and as there are accommodations for only five or six, the chance for real friendship is greater. The Hostel has paid one half of its maintenance as well as its proportion of house-rent and for service.

The activities of the Center are along definite lines. Emma Cadbury from Philadelphia, has been conducting the Center for three years, together with a worker from England, who has charge of the club work and is hostess for the Hostel.

Aid to middle class people. There are still those dependent upon contributions from America and England, and they are reached whenever possible. Educational work is carried on in young people's clubs, where international understanding and sympathy is continued with the children who had contact with England and Holland during and since the war. Also there is the forming of friendships through club contacts to help break down barriers of race, religion and class. Efforts are being made to encourage the formation of similar groups in Vienna. By the International Service Union lectures and student groups on international subjects are arranged. There are three weekly, and adult classes in English and German. The library and reading rooms are open three days a week.

Lectures on Quakerism and other religious subjects bring people together who are in sympathy with the Quaker outlook. Czecho-Slovakia and Hungary are asking for Quaker centers also.

The desire of the Center is to cooperate with organizations in Austria devoted to peace, international understanding, education, penal reform, etc. Occasional teas and social evenings with music promote social fellowship.

While giving a tenth is good, those who give themselves, their thoughts and best wishes with their gifts will by so doing increase the spirit of brotherhood in the world more surely than the tenth alone will do.

FINANCIAL STATEMENT OF THE A. F. S. C.

How is the money contributed for the work of the American Friends Service Committee spent? There is no famine situation to be met or relief work to be carried on. How is the money divided?

The following statement of expenditures for one month will give a clear idea of where the money goes. All of the foreign work is grouped under the Foreign Service Section. The amounts for each country represent the total expenses as far as the American Friends Service Committee is concerned. Some months the total expenditure will be much larger; for instance when there is some special peace work or some appropriation to a particular field. The average expenditures per month are approximately \$7,000. Our figures include the proportionate amount of over-head expenses for all the work.

Austria	\$ 554.80
France	345.50
Chalons	193.00
Germany	772.20
Poland	334.20
Russia	553.00
Switzerland	273.00
Japanese Student Fund	343.00
Home Service	250.00
Interracial	200.00
Peace	1200.00
	\$5018.70

Jesus Gives an Example in Service

GEORGE C. PIDGEON, D.D., OF TORONTO, CANADA

John 13: 1-17.

There was a situation at the marriage of the Duke of York in Westminster Abbey that was perplexing for a moment to some of those present and amusing to the world at large. The guests were in their places, the groom at the altar, and everyone awaiting the coming of the bride. Then it was noticed that one of the cushions on which the royal pair were to kneel had been pushed out of its place and was lying on the floor. None of those standing about would touch it; each felt that to replace it would have meant an acknowledgment that such a task was his duty. Then the Prince of Wales, who was groomsman, saw it and immediately picked up the offending article and put it back in its place. As we look at that picture, how stiff and self-conscious, how self-important and silly those others look beside him as they stand there with every mind on the cushion and every eye turned away until their Prince relieved their embarrassment.

Turn now from this scene to a situation which confronted the disciples of Jesus:—"In Palestine, as in other countries of the same latitude, shoes were not universally worn, and were not worn at all within doors; and where some protection to the foot was worn, it was commonly a mere sandal, a sole tied on with a thong. The upper part of the foot was thus left exposed, and necessarily became heated and dirty with the fine and scorching dust of the roads. Much discomfort was thus produced, and the first duty of a host was to provide for its removal. A slave was ordered to remove the sandals and wash the feet. And in order that this might be done, the guest either sat on the couch appointed for him at table, or reclined with his feet protruding beyond the end of it, that the slave, coming round with the pitcher and basin might pour cool water gently over them. So necessary to comfort was this attention that our Lord reproached the Pharisee who had invited him to dinner with a breach of courtesy because he had omitted it."

This group with Jesus was too poor to have a servant do the menial service for them, and under ordinary circumstances they would probably do it in turns. But on this occasion they felt a principle was at stake; none could afford to compromise himself. They had not yet seen the truth of Jesus' saying,—“He that humbleth himself shall be exalted,” and each feared that, if he stooped to serve, his own estimate of his place, as thus expressed, would be accepted in the great re-arrangement to follow. So the group entered the room with studied unconcern. Each was thinking of the attention and courtesy needed, and each feigned unconsciousness of the need. Silly? True, but not one whit more

ridiculous or less human than that scene among the aristocrats in Westminster Abbey! Not a word was spoken, but Jesus was aware of it all. Picking up the towel he tied it about him, and, pouring water into the basin, he proceeded to unloose the sandals and to wash the feet of his own attendants. Their attitude of rivalry was instantly changed to one of astounded humiliation.

Jesus' love for his disciples came to its culmination here. "Having loved his own who were in the world, he loved them unto the end." Love here does not mean an attitude of general benevolence; it is personal affection. His going and the manner of his going will affect profoundly these disciples' on whom the further execution of his plan depends. When he steps out they must step in, if it is to go at all. The coming catastrophe of the Cross will simply overturn the universe of their thinking. For them the ordered world will tumble into chaos. The very sea on which they have been sailing will disappear and leave the barque of their hopes stranded. As he faces the great fulfillment, his heart turns to them, so unprepared, with so mighty a responsibility, and unaware of it.

Out of his consciousness of a divine purpose and of his Father's will the action described proceeded. In the full knowledge of those eternal realities, Jesus did this service; the one led to the other. John connects the two in order to show that his exalted mood naturally expressed itself in this humble service. This is the divine in terms of human life. We are reminded of Paul's phrase:—"Being in the form of God.....he took upon him the form of a servant."

The sacramental character of life's ordinary functions and actions is also here set forth. Anything is sacramental when we wed an object, or action, to a spiritual truth, or duty, so that the moment we see or do the one we think of the other. When he tells Peter,—“If I wash thee not, thou hast no part with me,” he is referring to the cleansing of soul on which salvation depended. Similarly the saying, “He who has bathed only needs to have his feet washed; then he is clean all over”—teaches that the one who has renounced sin and accepted the grace of God does not need to repeat that central action; he requires only daily cleansing from the stains of the day. The need of cleansing is ever present to Christ's mind, and he here impresses on them the need not only of pardon for the sinner, but of the removal of the impurities contracted by our daily contact with the world.

Next, Jesus taught them the principle of service. The disciples were clinging to the idea that greatness meant domination. They could not get away from the

world's error that position and power involved “lording it over” other people. Over and over he had corrected them, but the mistake persisted, and here found expression in a dispute at the foot of Calvary. So finally he put his great conception in a form which they could never forget, and by the foot-washing engraved on their souls the truth that primacy meant pre-eminence in service, and could mean nothing else. “For the son of man himself has not come to be served but to serve, and to give his life as a ransom for many.” (Mark 10:45 Moffatt). “For I have been setting you an example, that you should do what I have done to you.” (John 13:15 Moffatt).

BY SWEAT OF THY BROW

BY C. E. THOMPSON

I would wander today
To the woodland away,
The problems of business forgot;
I would leave far behind
All the effort and grind,
And the failure that falls to my lot.

And I would commune,
And my soul be in tune,
With Nature and Nature's refrain;
And I would be free,
As the bird and the bee,
In all her widespreading domain.

But the birds and the bees,
In the great forest trees,
Are telling of work they must do;
And the flowers that nod,
From the sweet scented sod,
Proclaim a great purpose in view.

And the grass at my feet,
So juicy and sweet,
A wonderful lesson instills;
It gives of its life,
Without stint, without strife,
To the cattle on thousands of hills.

Through the soft summer air,
As I'm resting me there,
A message is carried to me:
“By the sweat of thy brow
Must thou labor, as now,
And this to the ending shall be.”

For the world and its change,
To us mortals, so strange,
Leadeth on to the welfare of man;
And the talent God gave
Me to use and to save,
I must hold as a part of the plan.

Thank God, for the soil;
For the seasons of toil;
For the workers, wherever they be;
Till the Spirit that dwells,
In these few mortal cells,
Steps out to an eternity.
Westboro, Ohio.

Christianity is service motivated by the spirit of Christ.

Experiencing a Snow Storm at Ram Allah

(The following article was written by Ermina Jones Totah, who with her husband, Khalil Totah, is teaching at Ram Allah, Palestine.)

For the last five days we have had the mingled joys, delights and trials of the rare experience in Palestine of living in a snow-wrapt world. For the Americans it has been almost like a glimpse of home while for the boys and girls from the plains, or from sea coast towns it has been rather a bewildering and dazzling experience. They have been initiated into all the charms of being thrown head-first into snow drifts and have had a chance to experience the thrill of vigorous snowball fights. Many of them have been able to see real beauty in the snowy landscape but one cannot help but feel that it is easier to appreciate that side of such an experience in a land of heated houses instead of one in which the houses are built to keep out the heat as they are here.

Some of the poor are bound to suffer at such a time and Sunday afternoon some of our boys took provisions to a sick widow and her three small children as a gift from their Sunday-school classes. In the poorer villages many go barefooted through the snow but they seem quite cheerful about it. This afternoon as we were walking through the snow in the Moslem town of El Birh we passed two young women stockingless and with their feet shod only in a loose sort of heelless slipper. They were laughing light-heartedly and called out to know if we didn't think it cold and one of them said, "It isn't for a fallahah (peasant woman), but I should think it would be for a mandaniyyah, (i. e. one wearing European clothes or who comes from the cities)." She was assured in turn that the madaniyyah didn't mind it either.

This snow fall has been easier than the one seven years ago, not only on the poor people, but also on the trees which are so precious to us on account of their scarcity. One morning I awoke to see the little grove of pines near the house staggering under the weight of snow which had fallen during the night and I felt sure that some of them would soon snap under their burdens. Great was my relief to learn at the breakfast table that Willard Jones, with his usual care, had already sent Monsour, our faithful Moslem farmer, out with a broom to knock off all the light snow before it should harden and prove a wholly unsupportable burden.

TREE PLANTING PROGRAM

The annual tree planting exercises of the graduating class, which in this climate have to be held at this season, were scheduled for this Monday and have been postponed until the snow is over. In a

country so destitute of trees such ceremonies may bear greater fruit than they do at home and we should be gratified that the Friends schools here have such a custom.

The Boys' School has had a most satisfactory development under the able management of A. Willard and Christina Jones. They are so quiet and unassuming that one sometimes wonders how much the people at home have realized and appreciated their very fruitful service. The whole place, by their united efforts, has been steadily and constantly improved until now one might easily forget the havoc wrought by the great war.

The Boys' School has added a year's course of study beyond that required for graduation. This meets a government regulation so that those staying the extra year are eligible for a certain grade in government service. It also means that they are completing the work of the freshman year at Beirut University and can then enter the sophomore year there. This class has added many new problems but, so far, it has been felt to be a step in the right direction.

Yesterday and today we have had visitors from the *Christian Herald* party of tourists and tomorrow we are expecting another group of seven Friends from the same party. They are seeing the Holy Land in quite a different dress from that seen by the usual tourists. Perhaps it is a bit disappointing to them.

Khalil Totah and I are thoroughly enjoying the snow but we are looking forward with much pleasure to a delightful week end among the orange groves in the balmy weather of Jaffa. He has to speak at the Y. M. C. A. there on Saturday afternoon and again on Sunday and we are to be the guests of the Y. M. C. A. Secretary and his wife in their "cottage by the sea" as they call it.

It is a never ending cause for wonder

TITHING LITERATURE

For Fifty Cents, the Layman Company, (Incorporated not for profit), 730 Rush Street, Chicago, Illinois, offers to send to any address, postpaid, 53 large page, closely printed pamphlets and tabloids, aggregating over 500 pages by more than 30 authors of various denominations. The price is less than the cost of production. Without extra charge, we will include enough copies of pamphlet, "Winning Financial Freedom" to supply a copy for each of the church officials, also an instructive circular on a Ten Weeks' Program of Education in Tithing.

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that, in this tiny country, one can go so quickly from one type of climate and scenery to another. It takes such a short time to go from rocky, mountain plateaus and hills to orange groves and palm trees, or to the salty shores of the Dead Sea, the lowest spot on earth. This really is a wonderful country aside from the wealth of religious and historic associations and when one thinks of them it seems like a very real privilege indeed to be able to live and work here.

THE PENN PIONEERS WIN

Chas. C. Haworth, accompanied by his son, Alfred, arrived at Salem, Oregon, Feb. 2, where he at once entered upon his duties as pastor of the South Salem Meeting. A warm welcome made them feel very much at home and they have entered very happily upon their work. A loyal co-operation by Friends has already borne fruit in an increased interest and attendance in both the Sunday-school and the Church services.

Just after their arrival a neighboring M. E. Church began a three weeks' revival and asked Friends to join with them. This invitation was accepted and three weeks of fellowship with the Methodists were enjoyed, which gave Chas. Haworth a chance to become acquainted with that people also. Friends have again started their Sunday night services, which had been laid down for several months. The pastor addressed the missionary society recently on the Friends work in Mexico and Cuba.

Russell Wright, a faithful attendant at this meeting, has charge of a club called the Penn Pioneers, which meets on Friday evenings in the basement of the church. Some 20 boys, between the ages of 12 and 16, are members of this club, which recently won the city championship in basket ball, competing with other clubs of this kind in the city. Many of these boys are in Mr. Wright's Sunday School class and several of them stay with their teacher to the meeting which follows. The pastor met with this club recently and spent a happy evening discussing the subject of boy life in Cuba.

OBSERVE FAMILY NIGHT

West Branch, Iowa, Friends observed family night, March 9. It was the regular time for prayer meeting as well as monthly meeting. There were about one hundred and twenty-five present. The social committee had arranged a program and prepared supper. In the center of the dining-room was a table reserved for the aged couples. Plates had been laid for Brent and Michal Gruewell, married 60 years. They are both in declining health and were unable to be present, but sent the following incident to be given in response to the call of their names: "A certain Justice of the Peace had asked Michal for the privilege of 'marrying them.' At the close of her school, they drove over to the home of the Justice. They found him bare-footed plowing corn. Dressed just as he was, he

announced that he had no written form, but finally finished the ceremony to his and their satisfaction." There was not sufficient "style" for the present day, but the knot then tied had stood the strain of over sixty years.

Chas. A. and Deborah Smith have maintained a happy Christian home for 59 years. They gave some interesting incidents of early life in Iowa. Elwood Tatum and wife, he being a son of Laurie Tatum, who did such effective work among the Indians, celebrated their "Golden Wedding" anniversary last year. He related many interesting items of the pioneer days. Newton and Mettie Branson have lived together for 49 years and have raised a family of six children, all of whom are actively engaged in the Friends Church.

During the roll call most of the resident members responded to the call of their names. Many of the non-resident members had sent letters of greeting to be read. Roll call was followed by a program consisting of music readings and papers. The papers read by Bertha Christensen, entitled, "The Heritage of Friends", and by Lois Hollingsworth on "A Forward Look of Friends" deserve special mention. Both are high school pupils and their papers were well worth while. All are agreed that it was a most profitable time spent together. A. J. Hanson, the pastor, who had been suffering very severely from ulcerated teeth, has had them removed and is now back in the pulpit, much improved in health.

VITAL PROBLEMS, ETC.

(Continued from page 228)

ing bodies, are also being sent special invitations to attend: Yearly Meeting at Waynesville, Ohio, Yearly Meeting at Barnesville, Ohio, Quarterly Meeting at Portsmouth, Virginia and Wilburite Yearly Meeting at Westerly, Rhode Island.

The presence of Young Friends from other yearly meetings is also urgently requested. A hearty welcome may be assured every Young Friend from every country and clime with a concern to attend.

For further information communicate with the Chairman of the Executive Committee, Howard E. Yarnall, Jr., 20 South 12th St., Philadelphia, Penna.

LESLIE FRAZER,

Chairman Publicity Committee.

Ivor, Virginia.

QUARTERLY MEETING AT POUGHKEEPSIE

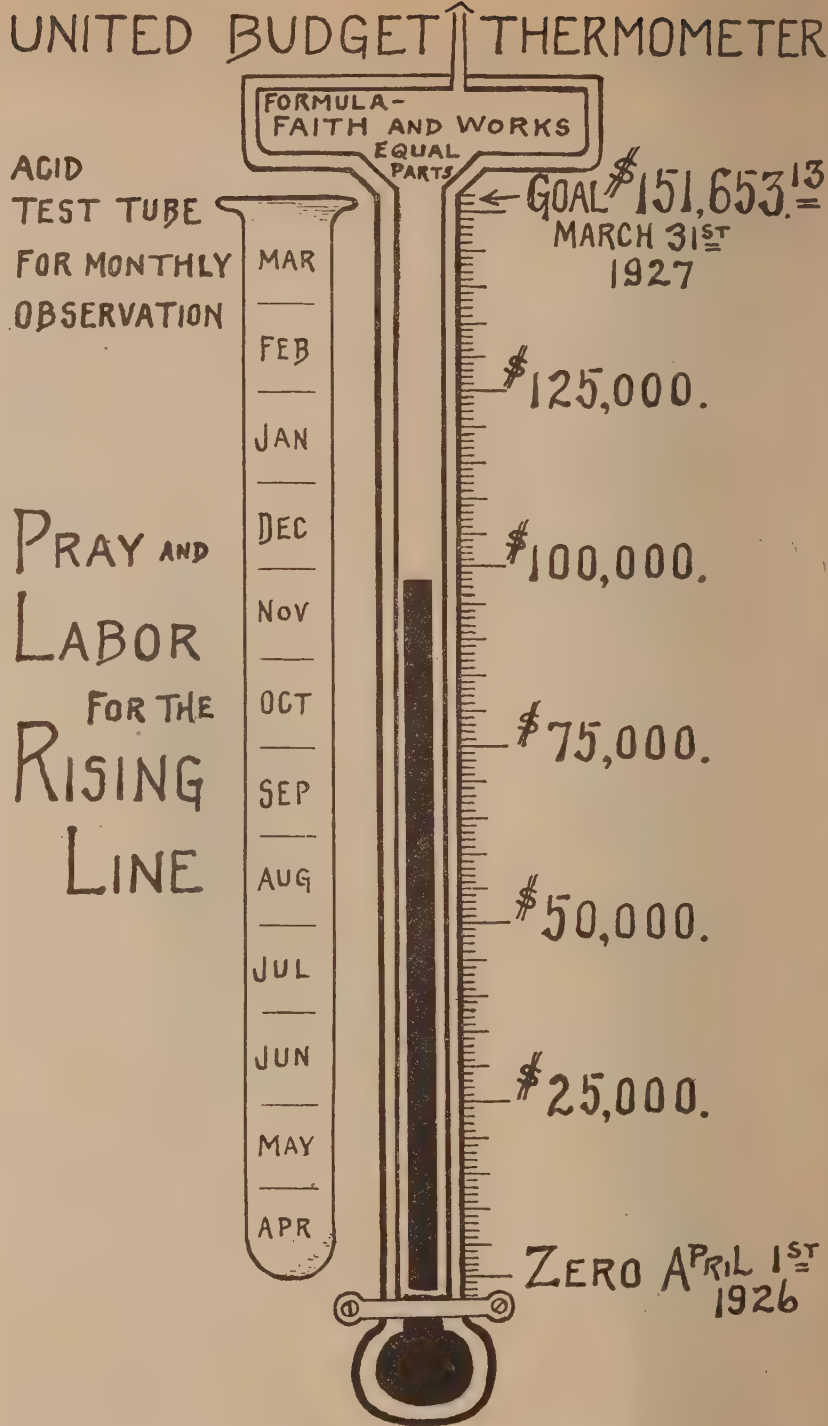
Nine Partners Quarterly Meeting was held at Poughkeepsie, N. Y., on February 12. A number of Friends from Cornwall Quarterly Meeting were present. After the transaction of business the thoughts of the meeting were turned to the personality of Abraham Lincoln, and Edwin Markham's poem, "Lincoln, a Man of the People," was read by Lindley M. Stevens.

The afternoon meeting was addressed by José Kelley who is connected with the Mex-

ican Consulate in New York City. He sketched briefly the past history of Mexico, showing the oppression of the masses of the population for hundreds of years, then the excellent progress made by the present government in the establishment of free institutions. He explained clearly the character and origin of present difficulties between the United States and Mexico and made a plea for a just and peaceable settlement. Mr. Kelley speaks of Mexico from first-hand knowledge. Most of his life has been spent in that country of which his

mother is a native. His hearers were interested to learn that his grandfather was an Irish Friend who came to California in 1807 and his father, also a Friend, was a mission worker among the miners.

The Thursday evening Discussion Group has been found by Poughkeepsie Friends to be so interesting that its life has been prolonged beyond their expectation. Recent topics are, "Dangers of the Pastoral System," "Evangelism," "What is the meaning that Quakerism has for the people of Poughkeepsie?"



QUAKERDOM • AT • LARGE

Walter W. and Olive R. Haviland and Lloyd and Mary F. Balderston, prominent members of Philadelphia Yearly Meeting, are expecting to attend the approaching London Yearly Meeting.

Alice E. Swafford, wife of M. F. Swafford, superintendent of Kansas Yearly Meeting, suffered a slight stroke of paralysis on March 20th but is much improved at this writing.

Rufus M. Jones, Professor of Philosophy at Haverford College, has recently given a course of six lectures for the Ely Foundation at the Union Theological Seminary in New York. He was also college preacher, the first and second Sundays in March at Cornell University and Vassar College, respectively.

The many friends of Harriett F. G. Peelle, Sabina, Ohio, in Wilmington Yearly Meeting, will be interested to know that after suffering from failing sight for the past two years, she submitted to an operation at Dr. Vail's Hospital in Cincinnati, Ohio, March 3, for glaucoma. She is now recuperating at the home of her sister, Mrs. H. B. Farquhar, in Wilmington, and has every assurance that the sight of the left eye is saved.

Active work has been resumed in the Merrick County campaign to raise \$25,000 in sustaining funds for Nebraska Central College, and the \$20,000 mark has been attained. That the goal is in sight is revealed by the splendid attitude and response throughout all sections of the county, and work is being pushed rapidly to completion. Plans are already being laid to begin active work on the Endowment for the College as soon as the present campaign is completed.

An article appeared in the New York Times for March 24, giving the gist of cables received at the Foreign Missions Conference office in New York from several mission heads in China which tended to show that the general situation is becoming quieter and that missionary and educational work in the disturbed districts is being resumed. Of particular interest to our readers was the cable from Chengtu saying that West China Union University, with which Robert L. and Margaret Simkin are connected, had opened its schools with full enrollment.

Byron A. Haworth was the winning orator in a preliminary contest before the student body at Guilford College and represented Guilford in the State Oratorical Contest at Raleigh, North Carolina, March 25. His theme was "America First" and he devoted much time to peace and the place

America holds with other nations today. Other speakers in the preliminary contest were Paul Swanson on "Capital Punishment;" Wilmer L. Steele on "The Queen of Today;" and Gurney Lee Collins on "Peace, an Evolutionary Ideal."

During the past several weeks, many friends of Roderick and Agnes Kelly Scott among our readers have wondered how they have been affected by the revolutionary situation in China. In response to an inquiry on our part, Dr. Robert L. Kelly informs us that they have continued to live quietly and undisturbed at Foochow. A recent letter from his daughter Agnes makes it plain how greatly exaggerated have been the newspaper dispatches appearing from time to time, playing up the general turmoil in China and the danger to the foreign workers and missionaries.

As one of a series of interviews with the younger religious leaders of the country which Granville Hicks has been contributing to a number of religious periodicals, appeared one recently with D. Elton Trueblood of Boston on "The Contribution of the Friends." The latter says our two great practical contributions are: our flat-footed position on peace and the value of silence, both of these principles flowing naturally from the basic idea of the inward light. He reported a youth movement among young Friends of today toward the ideals of early Quakerism which was a youth movement in behalf of the truer ideals of primitive Christianity.

Under the auspices of the American Friends Service Committee, Harold F. Bing, Organizing Secretary for the British Federation of Youth, is making a speaking tour as far west as Indianapolis and Chicago and was in Richmond last week. He addressed a public meeting at the South Eighth Street Meeting, spoke at Earlham College chapel, to other college groups, and at the Central Office staff meeting. He was well received and his messages were illuminating as he showed the trend of thought and activity of the youth of Europe for the last two decades with an outlook upon the future toward a new order making for a warless world.

THE "MITTEILUNGEN"

The "Mitteilungen" issued by the Quaker Verlag, (Germany) has been discontinued and is being published under the name of "Monatshefte der Deutschen Freunde." Will all subscribers whose subscription fee is due and who wish renewal please send check for \$1.25 to the American Friends Service Committee, 20 South 12th Street, Philadelphia, Pa. Thanks!

A writer in the March 10 issue of *The Congregationalist* makes the point that Northern givers to mission schools in the South and West have wondered how long it will be until these schools will begin to assume their own burdens and finance themselves. "The first real light on this question," he says, "comes through the clearing made by the trail being blazed by Thomas E. Jones, the new president of Fisk University." He describes at some length the desperate financial plight of Fisk when the new president was elected and shows what progress he is making in enlisting support from the Negroes themselves, both locally and throughout the South. He concludes: "The Fisk experiment in self-help will be watched with sympathetic interest throughout the land and all will wish President Jones well in blazing his new trail through the woods of finance and other problems."

The chief problem that faced the specially appointed commission to Lingnan University in Canton, China, is defined by President Comfort of Haverford College in his report to the Trustees of the University as "the transference of authority and responsibility to a Chinese Board of Directors in accordance with the requirements of the Nationalist government." After a period of careful deliberation, the commission finally effected this change in management, appointing Dr. Chung, president of the new board of directors and of the University, and Lei Ying Lum, vice president with full academic and executive powers. As a result of this action, "in the future American responsibility will be limited to the requirements of a specified personnel." The overhead running expenses and plant additions will henceforth be borne by the Chinese Board of Directors. "The services of the University have been so appreciated in Canton and they have been so appreciated that under any reasonable government there will be no malicious interference."

Friends University was dropped from the accredited list of the North Central Association of Colleges and Secondary Schools, at a recent meeting in Chicago, for lack of \$250,000 in endowment. The present endowment of Friends is \$400,000, but with its enrollment of 500 students a total endowment of \$650,000 is required for membership in the Association. A financial campaign is to be launched as soon as possible to raise the sum necessary to bring about reinstatement. "Friends was dropped from the association for lack of endowment and for no other reasons," according to W. S. Hadley, chairman of the finance and investment committee of Friends University, and treasurer of the endowment fund. "Our

scholarship and other standings meet all the requirements. Our financial condition, aside from size of endowment is excellent. We are maintaining a budget of more than \$100,000 a year and are meeting bills promptly. Including our endowment, buildings and grounds we have assets of \$900,000." A committee of the Wichita Chamber of Commerce has been appointed to co-operate in the work of raising this additional endowment, and is pledging itself to put forth every effort toward its successful completion.

The World Outlook for March, a Quaker Survey of International Life and Service, contains an article by Inazo Nitobe on "The Impact of Civilizations: East and West," in which he says that it is not always of dead selves that we make stepping stones. The living selves can ascend higher reaches if they will. The next stage of man's general progress lies in his growing more universal in knowledge and in sympathy, in broadening his education so as to embrace the East and the West. It is deeply to be regretted that many who deal with the impact of cultures and races start with the notion that they are opposed and therefore antagonistic. How much of the mischief and ill-will would be saved mankind, if they had approached the subject with the will to peace.

NEWS OF OUR MEETINGS

The "Hobson Gospel Team," Tilman and Abbie Hobson, have recently held a series of evangelistic services at Leesburg, Ohio, lasting eighteen days. During this time the gospel was boldly and fully preached in the demonstration of the Spirit and power. More than thirty people came forward during the meetings, some confessing Christ for the first time; some were renewed from a backslidden state; while several others were helped into better Christian experiences, vowing for themselves greater loyalty to the work of the church. Three special meetings for women were addressed by Mrs. Hobson, who also talked to the girls of the Leesburg High School. Mr. Hobson also spoke to all the high school students and on a Sunday afternoon held a service in the Methodist Church at which about 150 men were present. These special meetings were for the purpose of establishing a better social conscience, and resulted in much good along this line. Much has been done that will be of permanent value, and as they now go to their home in Pasadena, Calif., for a much needed rest, Friends thank God for their coming, and pray his blessing upon their future labors.

China, Maine, Monthly Meeting held a good all-day meeting March 16, 1927, a larger number than usual being present. The meeting for worship was a season of searching of hearts. Susan Sisson Jones gave a very helpful sermon on the text: "Let us go forth therefore unto him without the

camp, bearing his reproach, and it made a deep impression upon all." She was followed by the pastor, Frank E. Jones, and by George L. Crosman who was visiting in the vicinity. His presence was most acceptable and cheering. The business meeting followed. Letters have been received from the American Friends Service Committee urging service, which the meeting considered and appointed Mary W. Jones to follow up the work and report to the Monthly Meeting. After a social hour and lunch, the afternoon session was given to review of Mission work. Letters from the field were read, articles from periodicals, and one original paper. There was special music, and a recitation, which is found on the first page of the *Missionary Advocate* for February. These items were freely commented upon and the result of this Mission study was most profitable to all.

Since the coming of James and Rebecca Wild to Monkton Ridge, Vermont, among other things, they have endeavored to develop interest in Christ's World Program. The Women's Missionary Society has been organized and at the monthly gathering they are now reading "Friends in Bundelkhand, India." On March 18 the Sunday-school children gave a good missionary program in the Meetinghouse, the collection being for the Yearly Meeting budget. A group of girls in costumes ably gave "Hanging a Sign," a presentation of medical missions. Another interesting item was "The Missionary Rainbow." James Wild, in his brief address, explained how the meeting was linked up with the Five Years Meeting and how all shared in fulfilling our Lord's great

CHRIST'S LESSON

BY MARTHA SHEPARD L'IPPINCOTT

'Twas love that wrought Christ's mission
Upon this world of ours;
He never led the people
By military powers;
He never wrote a book or,
Fine churches built with gold;
And he ne'er sought, with money,
To lead men to his fold.

Sweet nature was his temple—
Her works would all combine
To illustrate his teaching,
And thus, the world, refine;
He sought to lead men only
By everlasting love,
And by its blessed power
To lead their souls above.

Then, why do we, professing
To follow in his name,
Not follow his example,
And try to do the same?
Let love, Christ's spirit, guide us,
To lead our souls to God—
No better paths will ever
Be found, than Jesus trod.

West Philadelphia, Pa.

commission to "Go into all the world and preach the gospel to every creature."

The Tuesday evening programs which the Friends at Oak Street in Portland, Maine, are putting on seem more popular than ever. These have been carried on for several years, but the attendance and interest seem greater this year. The program begins at 6 o'clock with a half-hour's talk on Current Events by the pastor, Alfred T. Ware. This is followed by supper provided by the ladies of the church at 6:30, and following supper, the evening service is held at 7:15, also in charge of the pastor. For several weeks the class studied Dr. Fosdick's Book on Faith, then spent some time on the Moslem World, and after that the pastor gave four very interesting evenings to the Distinguishing Doctrines of Friends. At present the topics are appropriate to the Easter season. The attendance at supper has been as high as eighty with a big majority attending the Current Events class before supper, and the evening service after supper.

Radley Friends Church near Fairmount, Indiana, where Lena Chamness is pastor, has closed a very successful revival meeting with Claude A. James, pastor at Jonesboro as evangelist. His messages of salvation were clear and strong and given in the spirit of love. From the beginning the sessions were occasions of blessing and spiritual uplift, resulting in a number of conversions and additions to the church. One feature worthy of mention was that a large per cent of those converted were fathers and mothers and a number of family altars have been erected in the community and the church has been greatly strengthened.

An unusually entertaining and educational program was given by the Woman's Missionary Society at an all-day meeting in the First Friends Church, Long Beach California. The morning business session was followed by luncheon together served by a special committee and the afternoon program. Charles White, pastor of the church, speaking from personal experience on the mission field, told of the great happiness obtained by missionaries from the possession of just the meager articles which other people deem real necessities. A demonstrative playlet, "The Moslem in our Midst," was given and May Garretson depicted an Assyrian woman selling laces, who called at the home of the president of the missionary society, who abruptly dismissed her because she was entertaining the society which was listening to a talk by an Assyrian girl, a college friend of the president's daughter, and who proved to be the daughter of the Assyrian lace seller. A liberal amount was received from the thank offering boxes which had been distributed to the members earlier in the year.

The revival services at Upland, Indiana, Friends Church, closed March 20, and nearly twenty people claimed pardon for sins while others received special help and blessing, and the church has been greatly benefited. The ministry of Clinton O. Reynolds, pastor at Farmland, was well received and proved to be just the help needed. A profound student of the Scriptures, he knows how to wield the sword of the Spirit effectively.

The Quarterly Meeting C. E. Union held their regular mid-quarter rally March 13, 1927, at the Friends Church, Independence, Kansas. Delegates were present from Vera, Oklahoma., Ramona, Okla., Bolton, Kans., and Independence. Oscar Batten, of Vera, delivered the sermon at 11 o'clock, after which dinner was served at the church by members of the local society. At 2:00 p. m., a very helpful program was carried out, F. Murray Haworth, Quarterly Meeting Superintendent in charge, with five-minute talks by all the pastors and presidents from the different societies taking part as well as special musical numbers from all of the societies represented. At 4:00, twelve cars took the visitors over the city for a drive and sight-seeing trip, then back to the church where supper was served. The regular C. E. prayer meeting at 6:30 was led by Vera Gregory after which State Field Secretary, W. Roy Breg, gave the address of the evening and placed the gold seal on the completed Standard Chart.

Harry L. Leasure is conducting a series of gospel meetings at Samantha, Highland County, Ohio, in Wilmington Yearly Meeting. Last month he preached in the "all church drive" at Hillsboro, Ohio, lasting two weeks, when many were added to the church. The *Hillsboro Gazette* had an appreciative notice of his work saying that he preached "the kind of gospel that does folks good, the standard of religious principles that our forbears knew and loved." After the close of the services at the request of the missionary society of the United Brethren Church he gave his lecture on "Mission Work in the Tennessee Mountains," which was well received. This church also gave a reception to him and his wife.

The appeal to care for their united budget pledges by March 20 at the University Friends Church, Wichita, Kansas, was decidedly successful despite inclement weather. The pastor, Herbert L. Huffman preached a short sermon at the morning meeting, then called the seven returned missionaries present to the platform who are members of the local meeting. The quota was short \$480 and W. Spencer Hadley asked that at least this amount be raised. The Yearly Meeting treasurer, Wallace Kemp, gave a brief encouraging report of funds coming in from all parts of the state, and Fred Hoyt placed two chests,

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large wooden bowls made by some Africans at their station, to receive the offering. The choir sang while the audience filed past and dropped in their gifts and all went away rejoicing. When the contents of the chests were counted, instead of having the \$480 there was a total of \$762. It is hoped that other meetings may "go and do likewise."

Each year seems to bring an increasing appreciation of the value which results from the coming together at the ministerial conference of North Carolina Friends. This year they meet at Guilford College, April 20-22, when Max I. Reich of Philadelphia Yearly Meeting will give a series of devotional talks, and there will be talks on the Financial Program of the Local Meeting, and on the meeting for Worship.

AN INTERNATIONAL TEA IN NEW YORK

Foreign students from Teachers College and Pratt Institute, numbering about 160, were invited to attend a Tea given by the Service Committee of the New York Friends. The tea was from 3 to 5:30 and about 900 attended. A Russian, a Pole, a rather lonely Frenchman,—an exchange professor glad of the chance to talk—a Syrian, a Japanese, a German, and representatives from England, Scotland, Canada and Wales and many from China were there, besides a goodly number of Friends, as all four Meetings were invited.

The kindergarten room of the Seminary with the adjoining gymnasium made a very informal place for the many nationalities to meet. At one time six nationalities were tossing the ball or swinging from the horizontal ladder.

There was opportunity over the tea cups to share viewpoints and a mutual relaxing which breaks more boundary lines than months of theorizing about comradeship. When leaving, one girl said "You don't know what it means to me to be invited out socially like this." There will probably be another tea in April and again in May.

I AM CALLING YOU

I am the best friend you ever had.

I am hung about with sweet memories—memories of brides—of mother—of boys and girls—of angel faces as they walk in the shadows.

I am blessed with loving thoughts—crowned by happy hands and heart.

In the mind of the greatest men of earth I find a constant dwelling place.

I safeguard men through all their paths.

I lift up the fallen; I strengthen the weak.

I help the distressed, show mercy, bestow kindness and offer a friendly hand.

I am good fellowship, friendliness and love.

Sometime—some day in the near or far future you will yearn for the touch of my friendly hand.

I am your comforter and best friend.

I am calling you now.

I am the Church.

INTERNATIONAL SUNDAY SCHOOL LESSON

April 10, 1927.

Lesson Text: Matt. 14:22-33.

22-24. The miracle of feeding the five thousand had just taken place at Bethsaida Julias, on the eastern side of the lake. Now they must return to Capernaum, Jn. 6:17. Evidently they came to the plain of Gennesaret. While the disciples proceed in the boat, Jesus remains to dismiss the people, intending to follow by land or another boat, Jn. 6:23. Jesus, at the peak of his popularity, keenly feels the pressure of the crowd and retires into secrecy that he might be strengthened in communion with the Father. He was tempted.

24. Luke omits the incident of walking on the sea, Matthew, Mark, and John relate it, and only Matthew gives Peter's attempt at walking on the water.

25. It was now the fourth watch of the night, 3 a. m., They had been rowing all night when Jesus came.

26. It is an apparition—a very ancient terror. In the dimness of the early dawn they saw a form in the distance, which, as they continued to peer at it, seemed to take the form of a man. This innate fear of the supernatural even increased the fear of the storm.

27. Jesus responded immediately when he heard their cry of fear. His voice is sufficient to allay their fears. Had he not come to their rescue just recently in a similar situation?

28. Peter, running true to type, cannot wait until Jesus joins them in the boat, he rushes to him on the water. The revelation of this supernatural act of Jesus awoke an enthusiasm of faith, of which at present he alone was capable.

29, 30. Though he walked upon the water for a few moments, he could no longer endure the strain of spiritual excitement. He began to sink. His mind was divided between the object of faith and the objects of sense—he saw the wind and was afraid. On a later occasion, Matt. 16:23, his descent from the spiritual altitudes was as rapid as his rise.

32, 33. The wind ceased when Jesus and Peter came into the boat, and the others said, of a truth thou art the Son of God, and they worshipped him as more than human.

FAITH AND FEAR

Two words stand out in this lesson—Faith and Fear. They form an antithesis. They are set over against each other. They cannot abide together. The fearful heart is faithless. The faithful heart is fearless. This conflict between faith and fear rages in every heart, just as it did in the heart of Peter. Peter and the others were afraid of the storm, but they were more afraid of the apparition. Seen in the dim light of early morning, it set their imagination to working, and they were soon scared. Have you ever noticed that the things that we are most afraid of are the creations of imagination? We see something that may happen to us, which is all that a good, vivid imagination needs to do for us, and soon we are trembling and spineless with fear. The disciples must have been in this condition until they heard the voice of the Master. This restored their senses and their faith returned. Love for Jesus cast out their fear. Perfect love always casts out fear. When Peter's fear was gone nothing could keep him from the great object of his love. We fear because we do not love. Great love knows no barrier, and no imagination will dim the object, even in the half light of the morning. If we have faith we, too, like Peter, will see imagination change into the glorious figure of the Master.

RALPH H. BORING.

Central City, Nebraska.

MARRIAGES

STAUFFER-FURNAS—At Colombo, Ceylon, March 1, 1927, Marthedita, daughter of Mr. and Mrs. Isaiab George Furnas, Indianapolis, Indiana, to Samuel E. Stauffer. They will be at home after May 1, in Calcutta, India.

DEATHS

ROCHLITZ—At her home in Central City, Nebraska, February 24, 1927, Christine Rothenstine Rochlitz, aged 61 years. Born in Friedensheim, Germany, she came to America in 1882, joining Friends in 1923 and became keenly interested in the work of the meeting. Hers was a beautiful Christian character.

BUTLER—At her home in Greenfield, Indiana, February 9, 1927, the wife of Joseph I. Butler and daughter of O. Winburn and

A TIME SAVER

Have you seen it? The Handy Desk Duplicator. It prints or writes, anything, everything, can be used anywhere, anytime. Write LILLIAN E. HAYES, Dunreith, Indiana.

Mary B. Kearns, aged 61 years. She was born near Westland, Indiana, and was a birthright member of the Society of Friends and while a member of the Westland Friends Church she served in various capacities in the church work. At the time of her death she was a member of Greenfield Friends Church and was an overseer, and secretary of the pastoral committee. She was a conscientious, faithful Christian, always ready for any service for her Master. She is survived by her husband, one daughter, two brothers, two nieces and other relatives.

BUTLER—At her home in Greenfield, Indiana, March 11, 1927, Edna Rufina Butler, aged 41 years, the daughter of John W. and Sybil A. Butler. At three years of age she was taken into the home of her aunt, S. Rufina White, who with her husband, George B. White, gave her the attention and care of an own child, educating her and preparing her for her life work as a teacher. She was a member of Greenfield Friends Church and was one of its most highly regarded members, ready and willing to do all the duties assigned to her. Burial in Walnut Ridge cemetery.

BUTLER—At his home in New Providence, Iowa, February 9, 1927, Charles Elgar Butler, son of William Henry and Mary N. Butler, aged 65 years. A birthright member of Friends, he was an active Christian and shared in the various activities of the church and community. In 1884 he married Lizzie Mayo who, with their four children, his aged mother, three brothers and a sister, survives him. Interment at New Providence.

HADLEY—Near Hadley, Indiana, January 13, 1927, Hannah Hadley, aged nearly 86 years. She was born and lived here, a birthright member of Friends and was a faithful and loyal worker in the church.

POST—At his home in Westbury, Long Island, March 21, 1927, Edmund Post, brother of Martha W. Post, a member of Westbury Monthly Meeting of Friends.

LOCAL MEETING DIRECTORY

CHICAGO, ILLINOIS

4413 Indiana Ave. Take Indiana Surface Car, or South Side Elevated to 43d. Bible School 9:45; Worship 11:00 a. m. Second Sunday each month is Suburban day, with luncheon served at 12:30 and Discussion Group meeting at 2:00. Willard H. Farr, Clerk, 6024 Dakin St. Telephone Kildare 0872. Names and addresses of Friends coming to Chicago should be sent to the above address.

DETROIT, MICHIGAN

Detroit Monthly Meeting of Friends, 2691 Joy Road, near Linwood. Take Fourteenth or Clairmount cars. Bible School 10:00 a. m. Meetings for Worship, 11:00 a. m. and 7:30 p. m. Christian Endeavor, 6:30 p. m. A cordial invitation to all friends everywhere. Pastor, Ira C. Dawes, 2322 Leslie Ave. Phone Arlington 3940J. Church Phone, Euclid 4088.

DENVER, COLORADO

Denver Friends Church, West 41st Ave. and Shoshone St. Take number 28 car to West 41st Ave. and walk one block east. Bible School 9:45 a. m. Meetings for Worship 11:00 a. m. and 7:30 p. m. C. E. 6:30 p. m. Pastor, Charles A. Mort, 2105 West 41st Ave. Home phone Gallup 6070-M. Church phone Gallup 1461. A home church for out-of-town Friends.

KNOXVILLE, TENNESSEE

Knoxville Friends Church, Corner of Luttrell Ave. and Lovinia St. Take No. 2 Street car to Luttrell and walk one block west or take Fountain City car No. 3 to Lovinia St., walk two blocks North. Bible School 9:30 a. m. Meetings for Worship 10:30 a. m. and 7:30 p. m. Christian Endeavor 6:30 p. m. Monthly Business Meeting held on first Wednesday of each month at 7:30. An urgent invitation to all Friends everywhere. Pastor, John E. Snavelly, residence No. 316 E. Anderson. Phone E. K. Coggins, No. 1622 old phone.

HIGH POINT NORTH CAROLINA

High Point Friends Church, Cor. S. Main and Commerce Sts. Bible School and Men's Brotherhood Class, 9:45. Meeting for Worship at 11 A. M. and 7:30 P. M. Congregation supper at 6:30 P. M. each Wednesday during the winter with a good address and much sociability, followed by a class in Church History by Dr. F. R. Taylor. Travellers passing through the city are welcome. Friends are kindly requested to send names of persons who have moved to this locality to T. A. Sykes, Pastor, 108 W. Green St.

The American Friend

Authorized by the Five Years Meeting of Friends in America

Published Weekly by
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Richmond, Indiana

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Subscription Price \$2.00 per Year
Foreign, 50 Cents Extra

Make all checks and money orders payable to
Business Department
THE AMERICAN FRIEND
Richmond, Indiana

Address all correspondence having to do with the
Editorial management of the paper to
EDITOR AMERICAN FRIEND
Richmond, Indiana

Advertising rates given on application
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